for some Persian cloth worth Rs. 240. While the deal was still going on, the girl fled and hanged herself.[7]

We have found no purely Lesghian *adats* prohibiting or sanctioning the selling of children into slavery, in spite of the despotic authority of the father.[8] Although we do not know the attitude of customary law in this regard, we do know that the *šarī'a* strictly forbids not only the selling of a fellow-Mohammedan into slavery, but expressly condemns the selling of one's own children.[9]

The SOUTHERN CAUCASIANS. In times of famine the mountain tribes of Georgia used to sell their children; the Svans, for example, "for 700 to 1,200 francs each" (Mourier, *Guide au Caucase*, I, p. 147).

It was this same poverty that led their neighbours, the Tualti (SOUTHERN OSSETES), to kill their girls and sell their boys.[10]

In short, everywhere in the Caucasus the *right* to sell children is not disputed; the practice, however, is *rare*, except in time of absolute necessity or in regard to children who are not considered fully members of the family.

§ 2. JUS VITAE NECISQUE

The NORTHWESTERN CAUCASIANS. The *adats* expressly mention that a father does not have the right over life and death of his children.[11] However, he may condemn a *perverse* member of the family to death: he must, of course, first chastize him, then disinherit him, and finally, if all these means fail and the son remains incorrigeable, the father, acting as supreme judge of the family, may hand him over to a servant to be killed.[12] In spite of these *adats* it seems that formerly the father actually had the right to kill his child at will.[13]

The NORTHEASTERN CAUCASIANS. The Chechen adat collection of 1843 tells us that "there is no customary law defining or limiting the authority of the father over his children."[14] However, in practice, he enjoys this unlimited authority only as long as the children are small. Once his sons have grown up, they may take vengeance on their own father for killing one of their brothers.[15] It is quite possible that at one time the father actually possessed the *jus vitae necisque*, a right that had disappeared long before the *adat* collections of the past century were made. By no means does a husband have a right over the

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[7] *Voyage dans les steps d'Astrakhan et du Caucase*, II, p. 123.

[8] Cf. Omarov, "Kak živut Laki," SSKG, IV (1871), p. 18.

[9] G. Bergsträsser, *Grundzüge des islamischen Rechts*, p. 39.

[10] Kovalevskij, *Coutume contemp.*, p. 189.

[11] Leontovič, II, p. 250, § 138.

[12] *ibid.* See also Leontovič, I, p. 152, § 81.

[13] Dubrovin, *Istorija*, I, i, pp. 168 f; P. I. Kovalevskij, *Kavkaz, Narody Kavkaza*, p. 56.

[14] Leontovič, II, p. 112, § 8.

[15] M. O. Kosven, "Avunkulat," SE, 1948, No. 1, p. 18; Leontovič, II, pp. 112 (§ 8), 251 (§ 143), 258 (§ 206); Berže, *Čečnja i Čečency*, p. 96.